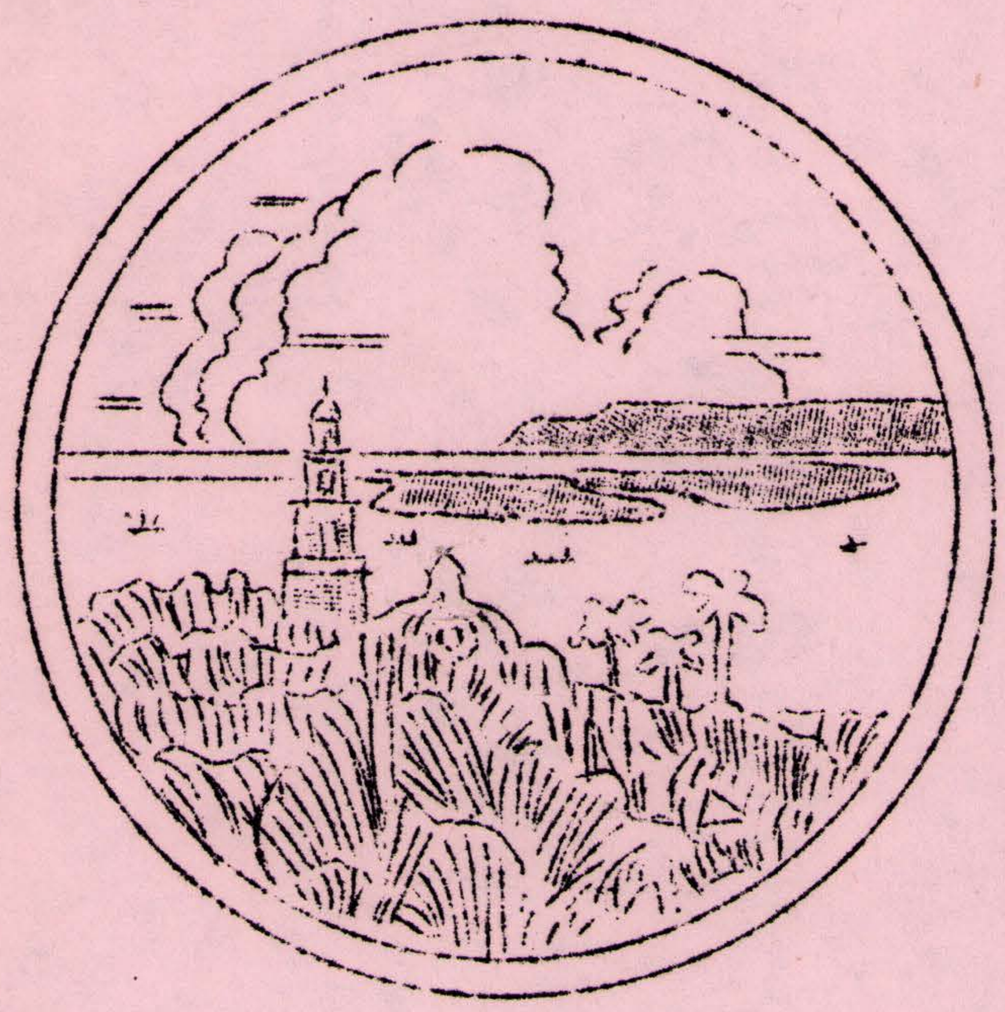
# The ROUND ROBIN



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Editor, Meade Layne, M.A.

Contributing Editors:

Max Freedom Long, F.H.F.
Vincent Gaddis,
David D. Dagmar

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All material is written by the Editor except where otherwise indicated. Contributors are responsible for facts and opinions expressed by them.

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# R O U N D  R O B I N

Volume 2 August 1946 No. X

## Contents

Of Our Common Acceptance .. .. .. .. .. .. .. .. .. .. Acceptances

Of the Love of Philinnion (A 'ghost story' from antiquity) .. .. .. .. .. .. .. .. .. . Philinnion

FIRE IMMUNITY (Contributions from Dr. Philip Haley and Professor Charles J.Ryan) .. .. . Immunity

Reconciliation .. .. .. .. .. .. .. .. .. .. .. .. .. Recon.

Voice of the Robin .. .. .. .. .. .. .. .. .. .. .. Voice

THE PIONEER FRINGE - by Max Freedom Long, F.H.F. .. Huna

~~Circle of Arts~~ .. .. .. .. .. .. .. .. .. .. .. .. Circle

Tabellarius Rings Twice (RR Mail Box) .. .. .. .. .. Post

Periodicals .. .. .. .. .. .. .. .. .. .. .. .. .. Periodicals

What-Not Page .. .. .. .. .. .. .. .. .. .. .. .. What-Not

Bikini, et cet. .. .. .. .. .. .. .. .. .. .. .. Bikini

Verse .. .. .. .. .. .. .. .. .. .. .. .. .. Verse

Used Books and Publications .. .. .. .. .. .. .. .. Books

* * * *

# - OF OUR COMMON ACCEPTANCES -

What are the common acceptances of all men, or at least of the masses of mankind? All of us hold to certain values - as, of right and wrong, good and bad, better and worse. We do not agree as to what and how and when, but without some concept of values, ideals of some sort society could not exist, nor any kind of directed and purposive action.

And all men, or nearly all, will admit that they are imperfect in character and conduct, in knowledge and achievement and wisdom. The thief admits imperfection in villany, and the saint in his godliness. Ideals must differ, but they are possessed by all.

And feeling our imperfectness, we have a desire to learn, and to improve according to our idea of improvement. And we are convinced that we have a capacity to learn, some things at least, or in some ways. Because of this we feel also a need and desire for help, guidance, and instruction.

The guidance we need may come from others, or only from our own experience and reflection, from defeat and disaster, or from knowledge, insight, intuition, mystical experience. It may concern moral and religious ideals, or only how to buy and sell to better advantage, or to grow more skilful at some art or craft. But in general we believe that guidance and improvement are possible, and in some degree obtainable, once we turn our efforts toward that end.

Or if we feel that we cannot better ourselves in any practical art, we know that we can improve our conduct and attitude toward others. We believe that the words will, and effort, and desire, and improvement have meaning, even tho the ideal of one man may seem evil to another, and the best wisdom of one is another's folly.

To these we must add the fact and sense of relationships. Each of us is meshed in the web of society, of laws and customs, sanctions and prohibitions, of community and state and nation, of race and world complexities. And the molecules and atoms and electrons of our bodies are united also, by the play of energy and natural laws (as of gravity, electricity, magnetism, the 'homogeneous ether') with all other atoms, of this and all other worlds. Science and philosophy and religion are at one in this concept, and it is the first and most unavoidable insight of the reflective mind.

The sense of values, of imperfection, of change and possible improvement, and of interdependence and interrelationship, with other human beings and with nature - these are our common possessions. In the realm of the lower animals they exist hardly at all. All codes of conduct, all religion, philosophy, Art, and science are founded upon these familiar elements. They lie beneath or behind all creeds. Thus, nothing is required of man save the desire for light and the will to discover it. Nothing, save that he shall not deny his own nature, the upward gravitation of his own incarnate spirit. Yielding only to this, he will discover Gods, or create them and destroy them at his need. It is only sloth and perversity which destroy him, but Desire and Discontent are his saviours.

# OF THE LOVE OF PHILINNION -

One of the best authenticated 'ghost' stories of antiquity is that of Phiinnion, a maiden of Amphipolis in Macedonia, and her lover Machates. It comes mainly from a treatise by Proclus on Plato, and is retold by the English scholar Collison-Morley, in his Greek and Roman Ghost Stories. The Hon. Ralph Shirley has written this up, in the March issue of Prediction, and seems to treat it as a materialization phenomenon - which to us seems doubtful.

The gist of the matter was, that the maid Philinnion, beautiful debutante of old Amphipolis, greatly loved young Machates, friend of her family, and was passionately loved in return. Ambitious parents frowned on this, however, and married her off to one Craterus, a famous general-to-be under Alexander the Great. Six months of this was seemingly enough, and Philinnion departed this life. Then, after the lapse of another six months, the frustrated Machates came to visit once again with her parents at Amphipolis. And to him, in his room at night, for three successive nights, came lovely Philinnion, no shadowy ghost, but in all her living and physical perfections (After 23 centuries,we rejoice for him and her!).

Came then the 'old nurse', familiar figure, probably snooping and night-prowling, peeks and peers and gets a glimpse of Philinnion, bears the doubtful tale straightway to the parents - who sceptically investigate for themselves. And, by Ishtar, there the two are, asleep in each other's arms! So, the "next day" paterfamilias Demosthenes and his spouse take young Machates to task, adjuring him by all the Gods to speak truth. Impenitent, he confirms all, and shows a gold gold ring and a belt his love had left with him. And the next night, when Philinnion arrived, he sent the parents word. -

They 'threw themselves upon her with cries of joy', but "Philinnion remained cold", reproached her parents, declared that because of their interference she must return "to the place appointed me, tho I came not hither without the will of heaven" - and with these words fell down dead. There was great sorrow in that house, and then when the burial vault was opened, Philinnion's body was gone, tho nothing else had been disturbed. So she was buried, this second time, outside the city gates, and the unfortunate Machates committed suicide in despair (After 23 centuries, we sorrow for her and him!).

All this was bruited abroad, and made a most terrific sensation, and one-in-authority named Hipparchus wrote at length to the half-brother of Alexander about it, suggesting a report to the King, with witnesses and confirmatory evidence - from this correspondence comes most of our information.

Hon.Ralph Shirley, in his Prediction article, tells all this, and then goes on to quote the testimony of Sir William Crookes about the Katie King materialization. We point out the obvious, viz., that the Katie King figure was evidently a direct materialization, while in l'affaire Philinnion the body appears to have been removed from the vault by a dematerialization process, reintegrated, and reanimated by the spirit - a novel process, even among the unending novelties of of spiritualism. But in both cases we have the appearance of a normal human being, in a complete physical body; and since the K.K.report by

Sir William has never been successfully attacked, or even weakened or modified in any way, the Return of Philinnion at least has the air of possibility about it. It seems worth while to quote once more some of Sir William's familiar phrases:

> "During the last six months Miss Cook (the medium) , has been a frequent visitor at my house, remaining sometimes a week at a time. She brings nothing with her but a hand bag, not locked. During the day she is constantly in the presence of Mrs. Crookes, myself, or some other member of my family, and,not sleeping by herself, there is absolutely no opportunity for any preparation, even of a less elaborate character than would be required for enacting Katie King...I frequently drew the curtain of the cabinet on one side when Katie was standing near, and it was a common thing for the 7 or 8 of us in the laboratory to see Miss Cook and Katie at the same time, under the full blaze of the electric light... I dressed Miss Cook like Katie, placed her and myself in the same position, and we were photographed by the same cameras. When the two pictures are placed over each other the two photographs of myself exactly coincide, but Katie is half a head taller than Miss Cook and looks a big woman in comparison with her. Miss Cook's hair is so dark as to appear almost black. A lock of Katie's which she allowed me to cut, having first traced it up to the scalp, is a rich golden auburn."

That love conquers death,has been said a thousand times - the word love being used in its most spiritual and exalted sense. But there is good evidence also (here we tread as if upon eggs) that the physcial love of the sexes sometimes plays back and forth across the borders of our plane. The genuine tho rare power of complete materialization suggests this plainly enough - and the unprintable tales we hear are not necessarily lies on that account. As for the love-life of the planes nearest to us, we do not venture a single word of our own -but only quote, with dash for raucous horse-laugh, the spirit of an Arab chieftan, communicating (allegedly) at a seance in Algiers some two decades ago. When questioned about sex relations in his own spirit world, he replied " -- -- What do you suppose is the chief diversion of us who were once strong men, now that horses and weapons and war give us no more pleasure?-- " Have not spiritualists and occultists alike explained many times, that there are etheric or astral planes as real, as physical as ourcown, tho more fair to see, nor are the bodies of the dwellers there less substantial and complete. Spiritualists, thoughts turned to holier things, somewaht shun the obvious implications; all ways and desires of earth are said to be mirrored in the invisible - but of earth love-desires and means for their satisfaction hardly a word is whispered. Nothing is gained by emphasizing this theme, yet something is lost by ignoring it. Candour is lost, and realism and right knowledge, and one more bit added to the eternal, incurable distortion of every value connected with sex.

Some enlightenment may be had on these matters, if memory serves, from Oliver Bland's Adventures of a Modern Occultist. Our own copy was filched by a fundamentalist (who destroyed it) some ten years ago, so we cannot verify the reference.

# FIRE IMMUNITY -

In our last issue, Dr.Philip Haley made reference to a report made by a party of engineers on an exceptional instance of fire immunity. This account, published in an ASPR Journal, has not yet been located, but a second article on the same performance, in the Journal, has been sent us by Dr.Haley.

## An Account of African Fire-Eaters

From International Notes of Harry Price. Vol.xxii, No.9 ASPR.Jour. pp. 530-531.

A savage mchawl-moto, or fire magician who baked his own head in a hole filled with red-hot stones was one of a party of fire dancers who came to the camp in Tanganika not long back... A huge pile of brush - wood was set ablaze, and while it roared itself into a veritable inferno the Wakimbu departed to a near - by forest in search of dawa, or magic medicine. They came back with handfuls of leaves which they chewed to a mash and then smeared over their naked bodies; then yelling like so many devils they leaped into the licking flames, sending up great clouds of sparks, thru which they could be seen flinging their flame-wrapped limbs in the wild contortions of a demoniac dance... Out of the red-black chasms of smoke and flame one of the dancers would hurtle himself now and then, brandishing a blazing brand, rub himself vigorously all over with it, bite the red - hot char from it, chew it, spit it out, and then leap back with a yell into the furnace.

Within ten minutes the fire was nearly trampled out, and the star turn was staged by the dancers digging a hole deep enough for a man to thrust his head and shoulders in, filling it with stones and piling the embers of the fire upon it with their hands. A wait of some minutes, enlivened by the chief magician running his hunting knife backward thru the muscles of his arm without drawing the merest speck of blood, and the embers were kicked off, revealing the stones red-hot in the pit. Throwing himself on the ground, the chief magician thrust in his head, while his companions piled up earth and char until his head and shoulders were completely buried.

So he baked, as the writer timed him for 27 minutes. Suddenly his body collapsed, and fearing the worst we dashed to him and pulled him out by the heels, as we thought, dead. We tried every camp restorative we had; the man lay inert; no pulse, no breath. Then suddenly he leaped up, yelling like a fiend, and broke into a wild dance with his friends, shrieking with laughter at our very evident alarm. Half an hour later this band of fire-magicians enrolled as porters to carry the writer's baggage 20 miles to the next camp, and not one of them showed a blister; the frizzly hair on their bullet heads was not even singed. How is it done? By the magic dawa of the forest, they say; but they will not divulge what leaves the dawa is made of; that is the Wakimbu's secret.

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The writer of the foregoing account also quotes William Hichens - (in the Daily Mail) to the effect that two Johannesburg whites recently faced the fire-walking ordeal successfully "by walking thru a pit of

fire glowing with the red-hot embers of ten tons of wood. It would now be of sporting interest to whether any European or even the most fanatical fire-walking Hindu could take on the famous Wakimbu fire-dancers of Tanganika."

We also have, from Dr. Haley, an American Weekly page of 1936 (exact date not shown), and another from a 1930 issue. The first has an illustrated account of annual fire-walking by holy women of the Nastinari sect, in Bulgaria. The account is said to be that of an eye-witness. There is preliminary preparation by prayer and religious exercises; finally the 70-year-old Baba, chief of the band, announces that Saint Constantin is present. The apparition, visible to the women only, walks down the center of the pit with an invisible watering pot, cooling a path for the feet of those who follow him. The fire_trench is 10 feet long and the fire is of great intensity.

The second of the two clips referred to is also a full page illustrated article, giving an account of the expedition headed by Arthur C. Pillsbury, a naturalist of Berkeley, California, to the island of Mbengha in the Fiji group, near Suva. Pillsbury seems to have made a most rigorous study and examination of the whole process. The pit was "a glowing surface of hot rocks, a gigantic brazier... bits of wood tossed onto the coals were quickly reduced to ash". There was no preparation of the feet; there was chanting and drum-beating, and the dancers "circles the pit at a slow jog". There were no signs of burn on any of the dancers. The Chief asserted that nothing but faith was required, and offered to lead Pillsbury through unharmed; "If the white man will take my hand and have great faith, he will be able to walk the rocks without injury." And Pillsbury says, "I will stake my reputation that there was no trickery in this dance... I can give no logical explanation."

The attitude of the RR Editor toward these pyrological happenings is not different than toward other supernormal events. We should exercise much caution and critical reserve, but only in the honest interests of truth. Our most critical readers do not deny that cases of fire immunity exist, but confine their scepticism to particular cases, and to particular alleged supernormal explanations. We agree in principle. We accept the phenomenon, on occasion, because the weight of evidence is overwhelming. The purpose of these articles is not to 'prove' that fire immunity exists, but (1) to illustrate its nature and extent (2) to bring together the items of preparation, procedure, and explanation offered.

Usually, some measure of ritualistic preparation obtains, very often the protective power of some God or spirit is invoked; on other occasions it is said that only faith is necessary, in the power of the priest or magician. Sometimes the body is smeared with some mysterious preparation, but this is by no means the rule. No preparation of the feet seems to be recorded. The immunity sometimes seems to be transferable, as to white people. Usually, but not always, the white man is told that he must have faith. Hesitation and distraction of attention appear to cause failure. The feat can be performed by whites, under instruction. .. In view of these facts, Mr.Harry Price's remark that no special psychic condition or power is necessary, is not wrong, nor right, nor anything else than completely inane...

(Over

# FIRE IMMUNITY
(Con.)

(Note: After the foregoing article was prepared, we received a further contribution on the same subject, from Dr.Charles Ryan. This contains original data, not accessible elsewhere, and we feel that it should be presented here, even though we must exclude other material to do so).

Further Data and Comment on the Fire-Walking Problem, by Dr. Charles J. Ryan, Contributing Editor of the Theosophical Forum

I would add my tribute to the fire-walking problem, as it seems to be one of the most vital means of uprooting crude materialism. Partly as a result ot the more or less unconvincing exhibition of Kuda Bux, the belief that there is nothing abnormal or occult about sūch things has been intensified. It seems they can be "explained" by a little "psychology", a good deal of imagination, and gross exaggera - tion about the intensity of the heat! We are told that a fēw rāpid steps across the short course of 9 to 12 feet can be done by anyone without serious harm, because there is not sufficient time for the heat to act.

I have filed a large number of reports of fire-walking in many lands (including the Durban one mentioned by Dr.Haley), and they are impossible to explain on the basis just mentioned. The only alterna - tive to an occult interpretation is cold-blooded and abominable lying on the part of hundreds of people of good report, and in many cases of high and responsible position.

Before I report the particular case which has been told me by one of the fire-walkers himself, who was an intimate friend of mine and a man of high character holding an important professorship, let me refer to the account published by The Journal of the Polynesian Society, March, 1899, whick is perhaps the most interesting record of fire-walking in the Pacific Islands, because of the standing of the reporter and principal white man who dared the fire. This courageous person was Colonel Gudgeon, the British Resident (diplomatic represen- tative) at Raratonga, who walked over the hot stones without injury. He says that after the Tohunga and a disciple had walked over some twelve feet, four Europeans stepped out boldly, and the Tohunga said to Col. Gudgeon:

"I hand my mana to you. Lead your friends across".

"I got across unscathed" writes the Colonel, "and only one of the party was badly burned, and he, it is said, was spoken to, but like Lot's wife looked behind him - a thing against all rules. I can hardly give you my sensation, but I can say this; that I knew quite well I was walking on red-hot stones and could feel the heat, yet I was not burned. I felt something resembling slight electric shocks, both at the time and afterward, but that is all ... To show you the heat of the stones, quite half an hour afterward some one remarked to the priest that the stones would not be hot enough to cook the ti. His only answer was to throw his green branch on the oven, and in a quar- ter of a minute it was blazing ... The really funny thing is that, tho the stones were hot enough half an hour afterward to burn up green

branches of the ti, the very tender skin of my feet was not even hardened by the fire.

The remark about the Englishman who looked back and was burned is important, for there are other cases like it and it may be a clue. No preparation was applied to their feet, and Colonel Gudgeon remarks that he saw no explanation except -- mana!

Now for my friend's case, which has some interesting features. His name was Edward G. Stephenson, of a distinguished English family, and he was for many years Professor of English Literature, in succession to Lafcadio Hearn, at the Imperial Naval College, Japan, and more recently at the Theosophical College at Point Loma, California. He walked on an intensely heated surface of charcoal 90 feet long and 6 feet wide, in the grounds of a temple in Tokio. He had been watching a preparatory ceremony attended by a large number of young, middle-aged, and old Japanese people who were about to take the fire-walk. When they had walked slowly some distance over the glowing coals, he thought he would like to try also, and asked his friend, the priest, if he might do so. The priest said he must first be prepared, and took him into the temple, where a brief ceremony was performed, including the sprinkling of salt from some kind of salt-shaker, but it was not rubbed on his feet. I was particular to ask details about the salt as there is a notion that it might protect the feet from burning! He explained that salt - sprinkling is a part of various religious ceremonials in Japan. What does the Bible say about salt losing its savor?

During his leisurely walk over the heated charcoal, Professor Stephenson felt no heat but merely a light tingling sensation like weak electric shocks. (Compare this with Col. Gudgeon's similar statement). But when part way across he suddenly felt a sharp pain in one foot and thought that he would be burnt, but nothing more happened. When he examined his feet afterward he found a small cut where asharp flint had pierced the flesh. His feet were unaffected by the fire and quite cool. Professor Stephenson was a profound student of Oriental life and philosophy, and was well acquainted with the most learned Japanese monks, priests, and scholars, and he was convinced that no ordinary explana - tion could cover his experience. The other accounts in my files support this view.

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Accounts of leisurely and deliberate walking across red-hot coals or stones should dispose once for all of the asinine notion that burns can be avoided by light and rapid skipping. In even the most agile skip, the full weight of the body is supported, for an instant at least, by the foot; let the theorist try to press his hand on a live coal and remove it quickly enough to avoid a burn! The fire-walking itself is hardly more remarkable than the "explanations" invented by sceptics... In Stephenson's case, the only preparation seems to have been a "brief ceremony." With Col. Gudgeon and his three companions no preparation at all is noted, save that the Priest 'handed his mana' to the Colonel... Theories about means of protecting the feet amount to nothing, if the accounts of thrusting the entire body and the head into glowing coals are regarded as factual... Perhaps the time will come when we shall stop rejecting as trickery everything we are un - able to understand, and set ourselves to learning instead - even from if Wahimba and Kahuna and Tohunga have to be the teachers of us.

# - RECONCILIATION -

"Idealism and materialism," writes Weber in his History of Philosophy, "are extremes that meet." Let us get this concept thoroughly into our heads. The original Source or Principle or World-Ground cannot be conceived as mind or matter, but only as mind-matter. We cannot think of it as matter or energy, but only as matter-energy.

Science, analyzing matter into molecules, atoms, electrons and other still smaller particles, reduces the so-called solid object, a brick, a leaf, a human body, into an electron pattern, a wide-spaced mesh of incessant motion. What are these incredibly small particles, or waves or units, in themselves? Not matter or energy, but both as one. What is their origin? A universal magnetic field, an unconscious principle, a cosmic energy, force-matter? Are they differentiations of space or of ether? Are space and ether the same thing? All these terms are simply names for the Source - out of which matter and mind eventually appear.

We repeat this elementary philosophy, because the conflict between the mind-idea and the matter-idea will not down. This conflict is a fiction of our own making, but people are forever troubled by it. Spiritualism, for example, is often called a form of materialism - to the indignation of spiritualists. But the term can stand, in the sense that spiritualism knows nothing of individual consciousness apart from a body or 'vehicle.' No difference how fine, tenuous, rarefied the etheric, astral, mental, or spiritual bodies may be, they are still material. But then, these matter-particles are energy-particles also, and they issue from the same source as the life and consciousness which is associated with them. In the Absolute they are one, if the Absolute is unity.

We do not know what Absolute and unity 'really' mean; they are counters of speech, but we cannot avoid using them. But philosophy, religion, and scientific speculation all come out at these same concepts. They do not recognize eternal matter as set over against eternal spirit. But matter is spirit, and spirit (life, mind, energy) takes the form of matter, or appears as matter. The human mind prefers one mystery to two. If we start with a mind-matter duality we ask about its cause and origin - that is, we can not start with it. So, we postulate a unity - that is, make a necessary assumption. In it, mind and matter are identified.

Enterprising experimenters who weigh the soul, or etheric or astral matter, or analyze it into its chemical constituents, still go about trumpeting the triumph of materialism. This, of course, is mere childishness. Individualized life is always associated with a material vehicle. In the last analysis, both are sparks of the Divine Outpouring - or so we must conceive. They are two things, but they are one - inside and outside of the same cup.

This naive dualism, neither good science nor good philosophy, is the root of the illusion of separateness, which the esotericist holds to be the foundation error of all others.

We are not inventing here any doctrine of our own, nor speaking ex cathedra, from any seat of authority. We are only repeating old familiar thoughts - which nevertheless seem to be unheard-of by those still fighting the battles of a false antithesis, of mind versus matter, or matter versus spirit.

# - VOICE OF THE ROBIN -

It seems necessary, from time to time, for even this small publication to reaffirm its attitudes. The chief reason is, that we are constantly in receipt of letters from people who have Missions, Ideals, Causes, Convictions, Enthusiasms, Inside Information on man, Nature, and God. The Editor listens with respect, he does not denigrate their knowledge nor their ideals, and he is complimented by their friendly interest. He recognizes the value of 'uplift' writing, and our common need of right instruction.

At the same time, Round Robin holds fast to its idea not to be committed in a dogmatic and final way to any specialized cause or theory. Its field of interest is that of occult studies - and so, of course, it inevitably touches the religion and philosophy and science which enter into them. There are people who pursue esoteric studies in the same spirit as they would physics or biology, and it is these whom Round Robin particularly wishes to serve. Any class of data may be studied in a scientific spirit - and this is supposed to be one of critical receptivity, dispassionate, impersonal, serving no master. By its very nature, however, it cannot escape all contention, because ignorance and partisanship attack it - and also because good men and wise often desire, quite naturally, to turn it to the service of their own ideals.

The Editors of course have opinions and ideals of their own, and that their pages may not be too dull, certain thrusts and counter-strokes are given and received. As students of occult matters, they accept many facts not commonly believed, and wish to present them, yet not precisely as one trying to win converts to a cause. Or, the 'Cause' is simply that of knowledge and clear thinking in occult studies - which is perhaps as much in the service of humanity as as the propaganda of any faith or theory.

We get many letters from People Who Know. They are often quite impressive, and their learning is sometimes too specialized for us to follow. They may well hold the clue or the high truth of many mysteries. We ask these friends to understand that while we can sometimes print what they write us, we cannot offer it as truth, as proven fact - but only as the statement of the author. If you tell us "Betelgeuse is a planet", we cannot print it just that way. We insist on saying, "Mr. X says, 'Betelgeuse is a planet,'" and then giving some hint of your reasons, if you have supplied them. Every day we are set right by somebody, about something. Maybe these revelations are real and genuine. But it must be plain that we cannot adopt them, take up cudgels for them. We desire to learn, but learning is more than mere acceptance. New facts have to be verified if possible, and made to fit in to a context of reason and experience. In occult matters especially, there is a vast amount of genuine personal knowledge, but it usually cannot be demonstrated, hardly even communicated. Such knowledge can be reported, but to stand sponsor for its truth and value is a most parlous business.

Will you all have patience, then, with our dimwittedness - and try to understand our limitations - and then still keep on writing to us?

A thousand thanks!

# THE PIONEER FRINGE

by
Max Freedom Long
Fellow of the Huna Fellowship

(The first of a series of articles dealing with the theory and practical applications of Huna, the workable psycho-religious system of the Polynesians.)

As Illuminists and students of the psycho-religious sciences, we stand today on the Pioneer Fringe of human knowledge of CONSCIOUSNESS. And, thanks to the recent rediscovery of the long lost and very ancient psychological system called HUNA ("The Secret", pronounced who-nah) the Pioneer Fringe promises to extend more rapidly than at any time in the past century.

As the century began, psychologically speaking, about 1840, we saw the advent of Spiritualism with its production of psychic phenomena. Soon we had societies for psychical research. Mesmerism was in full stride. The infant Science of Consciousness - "Psychology" was born (or, we may say, reborn, after about 3,000 years.)

Up to this time, religions had made little psychological progress. Christianity and related religions agreed in the main with the Faiths in India and China, that man had a soul, which was a SINGLE unit of consciousness and which survived death. The subconscious (as a lesser and separate soul connected to the first) was not known.

In 1848 and the decade following, the New England mesmerist, Quimby, made the significant discovery of a "Wisdom" with a "Power", which stood ready to aid men in healing without drugs or manipulations. This was the first modern (if tentative) identification of a Superconscious part of mind. The Quimby description of this entity was far more definite -vague as it was - than corresponding descriptions embodied in religious accounts of guardian angels, lesser gods and so on and so forth. We had begun the work of increasing the stature of the soul to get an oversoul.

Following hard on the heels of mesmerism came the discovery of the potency of suggestion. We passed from the use of iron magnets for magnetic healing, to the use of suggestion. Soon the subliminal was discovered and described as a part of mind. This sub-self accounted for the painful fact that man could hold complexes or fixations which were hidden and which were beyond the control of the conscious mind through "will", or the control exerted by hypnotic suggestion.

At Lourdes healing miracles, both instant and taking up to three days, were being observed, studied and recorded. On a lesser scale, miracles of healing took place at other shrines, usually in Catholic circles. The period of blanket "scientific" denial began to pass its peak.

In Psychical Research amazing phenomena were obeserved and studied. A definite test proceedure was worked out; a vocabulary descriptive of elements in the phenomena was evolved and a special literature accumulated -largely unnoticed and unread. The survival of human consciousness was sufficiently established as a fact to satisfy many advanced students. The search for explanations of phenomena grew intense.

In the middle period Theosophy was assembled, its doctrines being drawn from many ages and lands as well as from the psychic revelations of Madam Blavatsky. (It is odd that she should not have at least touched on the basic holdings of Huna, it still being in good use in Polynesia, and lost only to the WEST.) In any event, the religions of the East were made widely known. New Thought also was born and grew.

Judge Troward came out of India and preached a suggestible "Universal Subconscious" which was a Superconscious in its miraculous abilities, but which was supposed to be forced to obey by "holding the thought". Christian Science rapidly reached the end of its philosophy of the non-materiality of physical things. (None of these doctrines postulated a hindering element in fixations of guilt or doubt, as did the Polynesians in their Huna. Healing of body and purse, however, was obtained often enough to attract many followers. Quimby died of a tumor at an advanced age. His vastly important discovery of a superconscious in the form of his "Wisdom" and "Power" became lost in a reversion of New Thought to God in its "All Good". Mrs. Eddy died, freezing her teachings through her will so that nothing can be changed.

In this period the last of the divinely inspired religions, Mormanism, appeared. Many psychically given writings were published, including the work, Ohaspe, most surprising of all. From these sources little appeared to advance the psycho-sciences. As for religion, only new dogmas were offered.

Psychiatry, as a branch of the Science of Consciousness, was very backward in its development during this jumbled but fruitful period, although the theory of spirit obsession was greatly encouraged by the observation of mediumistic phenomena. The psychologists were making exciting studies of dual and multiple personality cases, and were adding Abnormal Psychology to their list (although they failed dismally to dare to add the study of man-in-his-after-death-state-of-consciousness - Psychic Science - to that list.) In 1911 Hideyo Noguchi obtained a pure culture of Treponeme pallidum, which organisms were seen to cause dementia paralytica. Other physical causes of insanity were rapidly becoming known. The influence of mental states on organic functions was recognized and compared with that of fixations. Psychoanalysis developed, but failed its first bright promise.

Just recently an absurd situation has arisen in Psychiatry. The doctors, while trained to deny all chance of spirit obsession, practice insulin and electric shock methods, frequently with excellent results, although it is admitted that neither method has any effect on any physical condition known to cause insanity. According to the older school of thought, obsessing spirits might often be driven from a body by making residence in it painfully unpleasant. With the offender driven out, the rightful owner of the body could return, and with it, sanity returned. Of course, insulin and electric tortures are less harmful than beatings. (It is to be hoped that some University will eventually create a department in which psychiatry and the findings of Psychic Science can be studied in their proper relations.)

During the century, vital force was discovered and pronounced electrical in its nature. In the late 30's part of the period a startling further discovery was made, that all thinking was accompanied by an electrical action. "Body" electricity was found to be of a much lower voltage than "brain" electricity. Dreams produced electric discharge lines on the measuring machines. In states of unconsciousness, no lines were produced. (Huna assigns a low voltage electrovital force to the subconscious entity in man, a middle voltage to the conscious mind entity, and a third and highest voltage to the superconscious. We moderns have not yet found the superconscious or its atom-smashing voltage of mana. This lies still ahead of our advance on the Pioneer Fringe.)

In Psychic Science, the production of material phenomena broke all existing records for six decades, then, mysteriously, almost ceased. Today the researchers can find almost nothing to observe and study. However, invaluable date were accumulated and are in hand. We know the verity of apports, materialization, transportation, temperature control, premonition, ectoplasm (visible and invisible, and capable of storing or conveying electro forces,) "doubles", poltergeists, etc.

As the century drew to a close, it became apparent that all progress in the psycho-sciences had bogged down and come to a grand stalemate. No new discoveries were being made. No new methods of healing were being advocated. In fact, a dark reactionary trend began to send psychologists back to Behaviorism and Pavlov's dogs. In the psycho-religions the stalemate had come earlier by far. Psychology had offered new knowledge to Religion in the form of the subconscious and suggestion. Quimby had offered the Superconscious and its vast healing powers. Not one of these elements was understood. God became a Universal Mind subject to human control, first by "holding the thought", then by affirmations, and recently, by "decreeing". "Sin"vanished. Spiritualism, with its many psychically given writings offered little but contradictory descriptions of heaven, its mechanisms, and its denizens. It offered nothing to help us understand the physical phenomena of the seance room or the instant healing at Lourdes or in the Hawaii of yesterday. The wife of Stewart Edward White (Betty Book and others) reversed the process by which spirits come into our world of the living, and went herself, during trance, into the spirit world to see and to study. She came back with much theory, but little that was of practical aid either in understanding psychic phenomena or healing.

It has gradually become evident that the spirits who are active at the seances where physical phenomena are produced, have no more knowledge than we have when it comes to identifying (1) the entities who are behind the scenes and who have a wisdom superior to ours, which enables them to take physical substances apart and later reassemble them - in apporting, materialization, formation of ectoplasms, transportation and so on; (2) the force used by these unrecognized superior entities, perhaps a higher voltage of the same electro-vital force we have found in body and brain activities; (3) the mechanisms, vehicles, organisms - visible or invisible - etc., etc., through which this unrecognized form of superior consciousness acts, using its still unidentified FORCE, to get the amazing results which we of the lesser consciousnesses and forces cannot get, try as we may.

In the face of this general bogging down and stalemate, the outlook would have been anything but encouraging to the psychologist, religionist or Illuminist. Fortunately, however, the ancient and long lost system of Huna has been sufficiently recovered to enable us to again go forward, perhaps with surprising speed and certitude to greatly desired ends.

The task ahead of us, as we join hands as Illuminists, and begin to push forward the Pioneer Fringe of psycho-religious knowledge, is easy to visualize. We have before us a blue print of an ancient and very workable system which includes all that we know in this field, and which presents to us much that we have not been able to discover for ourselves. With this blue print before us we can quickly produce a fair explanation of psychic phenomena, (a thing which our SPR scientists have failed to be able to do in over sixty studious years.) We can at last begin to order and understand the tangle of unexplained materials which have been collected and certified. And, in due time, we can begin to experiment with our newly reconstructed system to learn to use it. We may not fire-walk, or heal instantly, or produce the phenomena common to the kahunas and our Western seance rooms - not for some time. But we will be able to check the system as we are able to see it, and to have the satisfaction of working under a clear and logical plan.

For the Illuminist, Huna is both an alcahest and a catalytic. In its presence, useless and groundless dogmas dissolve and unrelated accumulations of facts are ordered, given meaning, and fitted together to make a definite pattern.....The ancient "Light" of Huna is being relighted once more.

TABELLARIUS

Rings Twice

Professor Ryan Comments

Professor Charles J. Ryan (Theosophical University, Covina) writes approvingly of RR and FR, and touches on matters of interest to our readers. With regard to the "mystery houses" at Santa Cruz and Grant's Pass, information now in Professor Ryan s hands indicates there may be genuine phenomena. (A report to RR by physicist Hayes, on the Santa Cruz house, was wholly negative). Further data may be available in a short time...

Our article on Fate of the Suicide did not tell the whole story (as we indeed knew at the time). The suicide is said to have to wait "in a rather embarrassing state" until the time when natural death would have occurred, after which the soul moves on, possibly thru Devachan, ("Summerland"). But during the "Limbo" period there is danger of being attracted back to earth interests and the earth level (Read Aldous Huxley's"Time Must Have a Stop").

Professor Ryan also notes a n . instance of suicide in San Diego, about ten years ago; the victim jumped from Cabrillo Bridge. Recently, at a seance, the medium gave an accurate description of the deceased person to a former friend. The spirit, said to be present, gave details of his association with this friend, and told how he had helped him at various important periods after his own death by suicide. This friend admitted that he had often wondered how it was that his affairs went unexpectedly well at certain critical periods. "There seems no reasonable way out of this case, except the presence of the personality, and this is quite right according to Theosophy, for the suicide is not really dead".

"There is a suspicious note in the VAU communications, reminiscent of the Ballards - such as 'Ascended Lemurians' and'Golden City of the Tetons'". Professor Ryan is quite right on this point; our own note is, that one of the women of this VAU group was formerly associated with the I AM cultus, and the Communicators were probably playing up to this fact - or, if one prefers, trying to talk in terms familiar and acceptable to the sitters - avery frequent occurrence.

'The Canadian Theosophist, a very liberal magazine, has been printing Mrs K.Maltwood's remarkable discoveries about the great prehistoric Zodiac at Glastonbury in England .. Archeologists have ignored the matter, as they usually do wherever the outre is involved ... Stonehenge is now placed about 1900 or 2000 B.C... Mrs M. traces Glaston - bury Zodiac in Somerset to the Sumerians in Mesopotamia.. H.P.B.dis - cusses an enormous Zodiac in the Gobi desert, far older than 2000 BC, and there is another gigantic one in Peru, of unknown age. ..The Glastonbury one is ten miles across.'

Dr.Ryan also inquires whether we have anything definite, on the alleged appearance of a Christ on a Cross at Ipswich in East England, said to have been seen in the sky by some 2000 people -- also, concerning alleged poltergeist moving large stone and other objects, in Essex, England. .. The Christ-appearance seems to be well documented, but the RR Editor has not himself seen any of the alleged circumstantial reports. Information from readers is greatly appreciated...We also want information about Petrie's attitude toward Egyptian magic (v.FR,Beta)

S.E.CLUB We are just in receipt of the Inner Council of the S.E. Club Forum, a mimeographed 33-page brochure, No.7 of Vol.1. The S-E Club is a small but growing association, devoted to cooperative efforts along mental and spiritual lines, and to the exchange of ideas and information. Some 19 or 20 of the best friends of Round Robin - maybe more - are members of the S-E This issue contains eight articles and includes some very worth while stuff (everything is 'stuff' in writers' talk). The group does not campaign for membership and has nothing to sell (members may contribute to the expense of the publication) - but inquiry may be made of Claud C. Gillham, Box 5, Hendrickson, Mo.

Flying Roll Comments Since nearly all F.R. subscribers also receive Round Robin, and since FR is quarterly and has no space, at present, for letters received, we devote a few lines of this bulletin to it... Mrs H.L. (Mass.) says that the article by Max Freedom Long, on "The Thrice-Coiled Serpent" is amazing - and also approves warmly of "Magic of the Grass Huts"... Mr.J.W.K. (Redlands, Calif.) writes that he was especially interested in"The Thrice-Coiled Serpent" with its painstaking experiments, and also in the Huna (pronounced Whoo-na, by the way)... Mr.H.G.Y. (Alameda) notes that 'Mr. Long's article caused me to chuckle no end, as I remember when I went thru some of those disciplines... F.R. is continuing its great beginning'... F.G.H. of Santa Monica comments that Mr.Long was dealing with Hatha Yoga, and that the dream world he entered was the lower astral.. The Round Robin and Flying Roll Editors are grateful for these and many other expressions of interest and approval - as also for all helpful and constructive criticism, favorable or otherwise.

Concerning Walter Russell. The booklet called "The Man Who Tapped the Secrets of the Universe" may be had from the Macalister Park Publishing Company, St.Paul, Minn., for .25. (Also from the Wisdom Library, Los Angeles. Will somebody please send us the new address?). Russell is now lecturing in Washington, D.C. ; has two books, This Light-Wave Universe" and "New Age Philosophy" coming out this year. Subject matter said to have been received in trance, in 1921, but ordered witheld until now, awaiting certain scientific develop - ments. Our information comes from Mrs E.Graham (Ruidoso, N.M.); she adds the praiseworthy suggestion that Walter Graham review these forthcoming books in his new STAR, a scientific quarterly of liberal tendencies (box 7046, Los Angeles 37).

Hopes and Expectations Mr.E.C.Krieger, firm friend of Round Robin, has three-quarters promised an article for F.R. dealing with the use of hypnosis in developing powers of a psychic or mediumistic order. Readers of this Bulletin will recall the article, running thru two issues, on the AURA, prepared by Mr.Krieger and recognized as a valuable compilation... Do you-all know what happens to people who let their RR subscriptions lapse? They miss something. Yes, sir, they surely do! Like Mr Krieger's article-to-come, maybe. ... We must add to the above, that Mr.Krieger recommends "The Prodigal Genius" by O'Neal - being a study of the life and work of Nicola Tesla, who was somewhat of a psychic himself. "Every student of radio and allied energy uses would profit by the book", says Mr.Krieger.

**Comments and Questions** Mrs L.T.B. of Rock Island, Ill., says the Flying Roll is interesting, thinks Round Robin 7 the best issue so far, and was interested in The Hidden Twin. Seems that Mrs B. is aware of her own "Twin", has had useful warnings and advice from It-him-her; she also finds the article on Dr.Fodor "interesting in a morbid way," thinks the Carcinoma report was a fine idea - and the Huna articles, too.

To all inquiries about first steps in Huna practise: For the present these are being submitted to Mr Long. It is our hope that he will soon find time, either to put out a pamphlet on this matter, or write a series of articles for Round Robin. Let us make it clear that his interest, and ours, is chiefly in Huna as a healing system "for both body and purse." It is practical magic, that is to say, psychologically sound and easily grasped.

Mrs. L.T.B. also thinks the method employed by Mr. Oberfield (in "Self-Induced Telepathy, July RR) is very dangerous, unless there is some preliminary exercise, as of prayer and fasting. The RR Editor himself makes some use of Mr. Oberfield's method, and knows several other persons who do so, with varying results but nothing harmful. But some simple form of invocation or exorcism is proper and useful, before any kind of occult experiment - and there is no disagreement about this among competent occultists, no matter with what derision the idea is received elsewhere.

**TCH!TCH!** "We enjoy the monthly visits of that pert Round Robin, and wish to renew ... Please send a copy of the Huna pamphlet also" (Mrs A.N.D., Berkeley). Thank-you-thank-you! All birds have bills, including RR.

**"Loose and let go:"** RR friend Ann Howard, commenting on "Our Abandoned Dead" (RR article, July issue), gives example of an opposite yet similar sin of our stupidity - earth-binding by excessive grief. This foolish wife, who wept by day and night for her husband, reproaching heaven and earth that she had not been taken with him, held the distressed spirit to her side with unbreakable bonds. It is hard for us to realize, but love and hate and desire operate like physical forces, on the unseen planes; one can actually feel the pull and thrust of them... The spiritualist minister who was able to explain to this woman the great harm she was doing (which his own clairvoyance revealed to him), indeed performed a worthy service... It is one of the prime stupidities of Protestantism, that tho its ministers try to comfort the bereaved for their own sake, they know nothing at all concerning the need and desire of the newly 'dead'... Nor is it bell, book, and candle that our departing loved ones require, but only "God speed you - till we meet again." Only "We grieve that we behold you no longer, but for you we rejoice exceedingly."

**What's a Coincidence?** AP dispatch from Huntington, West Virginia. Mr. C.T.Johnson found unconscious on street by police; died; cause of death unknown. His wife, Mrs Johnson, in Portsmouth, Ohio, 12 hours earlier, found unconscious on street by police; died; cause unknown. (Clip from Herald of Grand Rapids, Mich. July 9. Contributed by E.P.Gibson, (research), Grand Rapids, Mich.).

Esoteric Instruction — Ann B. Karmichiel, 1400 So. Stiles St., Linden, N.J. writes us that she is willing to give help and in - struction gratis, in astrology, philosophy, Bible, and astro-diagnosis. She has had 16 years of study with the Rosicrucian Fellowship of Mt.Ecclesia, Oceanside, Calif. She has three students at present and feels that she can be of service to a larger number. No charge or obligation of any kind... Miss Karmichiel finds Round Robin to be "just what I am looking for," and says she is delighted with it.

Illuminist Book of the Month Club — Mr Paul Doerr (Great Lakes, Ill.) writes: "A group of people interested in our type of reading should get together and organize a Book of the Month club (psychic science, weird fiction and related subjects). It would be a great help in keeping up on late books and magazines." Mr.Doerr praises the Beta issue of Flying Roll, says it was "as good if not better than the first." His address is Bldg. 1102, U.S.M.P.S.C. After August, at 203 E. State St. Sharon, Pa.

More work, less talk! — Mr Edmond P. Gibson, sending in his subscription for Flying Roll, adds: "My opinion, for what it is worth, is that the field you are covering needs more experimentation and less speculation, and I would like to see experimental articles published. They are woefully lacking in most of the publications I come across." RR Editor thoroughly agrees with Mr.Doerr, and is anxious to print accounts of experimental work along psychic lines, whenever they seem to be profitable, and competnetly conducted.

This gives us opportunity to remark, that RR will print personal experiences, but not because they are strange and impressive to the 'experiencer'. If they contain unusual data, which are worth while, then they may be valuable to students. William Oberfield's short article "Self-Induced Telepathy", in July RR was welcome because it sug - gests a safe and practicable means of experiment. Max Freedom Long's five-page discussion of the Serpent Power (Kundalini) in Flying Roll Beta was wholly in the nature of personal experience, but it was also an unusual and carefully conducted experiment, with important subject-matter. We are not concerned so much with the marvellous, as with the valuable, the useful, the informative... The Editor's own limitations enter into this, of course, and lead to many errors. But please note, O sagacious reader, that these simple restrictions will rule out about nine-tenths of all the marvellous-and-true tales, from seance rooms and individual experience. The phenomena of the occult are multiform, incredible, and factual - only, one can do nothing with them, because we are too ignorant. They are three-headed calves, Fortean falls of beefsteaks and battle-axes from noon-day sky - lusus maturae, or some-thing out of the back of the book-of-Nature, while we're trying to spell A-B AB on the first page. .. Before most of the tales that come to us we can only make obeisance, with certain mutterings and cluckings as of TCH!TCH!TCH! But having heard, admired, and become stupified, we are then at rope's end and cannot go anywhere. So while we marvel much we print little, and whether we acquire merit or not is written on the dark side of the moon.

Journal of the American Society for Psychical Research.

In Round Robin for July we printed an article by William Oberfield, entitled Self-Induced Telepathy, in which the author described a method of obtaining images, possibly telepathic, by closing the eyes in the dark, focussing inward, and then concentrating on the light-and-dark patterns that appear. In thedepartment of "Unusual Experiences" the July ASPR Journal prints a letter from Edmond P. Gibson giving somewhat similar experiments which re - sulted in a precognitive vision of an automobile accident. This is treated, however, as hypnagogic imagery (such as occurs spontaneously at the border of sleep). The phenomena described in the two articles are indeed very similar, and we wish to point out, that if hypnagogic imagery, or its equivalent, can be induced by relaxation and a simple exercise, without the experimenter falling asleep - and if such images can convey veridical telepathic and clairvoyant messages, a highly profitable line of experimentation may open up, which is practicable and probably entirely safe for the amateur. With practise it might be possible to exercise a degree of direction and control over these 'hypnagogic' images, which might then develop into a controlled clairvoyance or telepatnic reception.

This issue of the ASPR Jour. contains a 30 page article by Laura Abbott Dale, Editor, entitled The Psychokinetic Effect: The First ASPR Experiment. The extent of research into PK effects is indicated by the fact that "since the first published Report in 1943, some 30 papers in original PK research have been published in the Duke Journal, and several others in the Proceedings of the London SPR." Nearly all these papers have reported in favor of the PK hypothesis. The British investigator Donald West concludes that "the case for PK does not seem to be challengeable; it is probably even more conclusive that the case for ESP itself."

Nearly all these experiments have been made with dice, and the object, of course, is simply to see whether the purpose or desire of the dice thrower has any effect on the results. This effect is now considered proven, whether the dice are thrown by hand or by machine.

Incidentally, we are at a loss to understand the "surprise" ex - pressed by some periodicalls over a 'hook-up' between the ASPR and the Duke University experiments under the direction of Dr. Rhine. Their mutual interest in this work is long-standing and inevitable. Psychic Research handles much data which Parapsychology does not, but the latter is actually an integral part of PR work, and basic to it.

Journal of Parapsychology. June, 1946.

A Minor Article; Hypnotic Suggestion in PK Tests, by J.B.Rhine, was of special interest to this reviewer. The 96 dice were thrown at one time, by mechanical means, the intention of the experimenter being to cause the six-face to fall uppermost. The PK effect was present, and was affected by hypnotic suggestion, tho not in the manner anticipated. The effect of hypnosis varied with the individual, but in four out of six cases the scoring was reduced below the theoretical mean; in two cases it was increased above the expected PK effect. The effect of the will of the experimenter, on the fall of the dice, is definitely modified by previous hypnotic suggestion, tho the psychokinetic effect itself is not under conscious control.

A Quiet Conversation

This is Edgar Cayce's own description of the "talks" which have been put together in an 80 page booklet, What I Believe. It is autobiographical, but also "reflects faithfully the attitude Mr.Cayce had toward the work he did" and the people whom he helped. After some 30 pages on "My Life and Work", there is "What is a Reading" - "Mind as Related to Healing"- The First Ten Minutes After Death,"- "What is Soul Power" - "Telepathy". and finally "Fate."

"If we cry out for a thing and call on God for it, we get it - provided our lives are in accord with what we want, for prayers are answered from within." So says Edgar Cayce. For our own part, we believe this. It does not seem to be the whole story, for there are many threads woven into the nets of Destiny. But there is so much truth to it that we must be careful and careful what we 'really' set our hearts upon, what things we wish for, because it is the desire which is the true self - and within certain bounds all real desires are attained - soon, or after many days.

"What I Believe" is issued by the Edgar Cayce Publishing Co.,Inc. at Virginia Beach, Virginia, at $1.00 a copy.

Professor Nicholas Constantinovich Roerich

Unexpectedly, we find in American Vegetarian, (weekly, Pismo Beach, Calif.) a full length biographical and character study of Nicholas Roerich, certainly one of the most remarkable men of our time, an enormously productive artist and writer, scholar, philosopher, Orientalist, world traveller, and mystic. Soon the Lord of the New Era, Maitreya, shall come forth from Shambhala. First shall be the dreadful war of all nations; then Maitreya shall come forth. Such is the prophetic voice of Asia - and Nicholas Roerich has proclaimed it with power and beauty. .. Sadie G.Stave, Associate Editor, is author of the article.

Round Robin carries no banner, has no panacea for all the world's woes. But there is little doubt, in this writer's mind, that the avoidance of meat, of stimulants, of narcotics, is sign and consequence of a cultural level. True, man has gobbled flesh for a million years, maybe - but then, look at him! No fine advertisement of that diet, certainly! And the vast, cruel and gory business of the slaughter pens has nothing in common with human decency. It is simply not in the book of common sense, that Art, philosophy, religion, aspiration, all the upward thrust of the human spirit, can have anything to do with such grossness. It is in the name of common sense that we say this; the choice is your personal business, and mine.

What was it that Aleister Crowley (admired, hated, maligned) once painted in huge letters of whitewash along the cliffs of the Hudson, to the monumental scandal of the pious? Thou shalt do as thou wilt! This is the first, last, and middle Commandment of the occultist, and it requires much understanding. "Do as you wish!"- that is man's supreme prerogative! But then, pay the piper (if you would dance) and make no bones about it! Do as you like, reap ripe Karma,and learn better, grow wiser at your own hard cost. Pay your own debts and ask no God-Sacrifice. We are not "vile worms" but eternal spirits. We are not grown men, but child-pilgrims of eternity.

With reference to the VAU Communicators. A number of inquiries have come in, as to why our reports on these phenomena have ceased. The group of people concerned in this matter were all connected with the national services; they are now scattered from the Atlantic coast to China. Dissension developed in the family of the principal "sensitive", so that conditions were fast becoming impossible. This is an old familiar story to investigators. The more promising a given set of circumstances seems, the more likely it is that trouble is on the way.

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Oddities from the "other side." The Guide of a visiting medium, with whom the Editor recently held long converse, assures us that the moon is shaped like a bottle-neck squash, with the small end toward us. The earth, he added, was not only flattened at the poles, but has a protuberance, in a kind of belt parallel to the equator but mainly in the northern hemisphere... Mr.Roger Graham informs us that the figures given for the speed of light, by the VAU communicators, are likely to prove correct for the interstellar spaces, but that the commonly accepted figures are correct for our solar system. However, the VAU voices also asserted that the speed was a constant - so there is something wrong somewhere... Can we be positive that there is no hidden error in the M.-M. experiments? The story of the Lorentz contraction shows what unexpected things may crop up.

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Something rattled dishes, shook houses at 3:00 a.m. July 23, in San Diego - but whatever it was singularly failed to affect the Point Loma seismograph, tho it was described as being apparently an earth tremor, not atmospheric concussion...but 3:00 a.m. is a poorish time for critical observations ...

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RR friend Mrs H.L. (Northampton,Mass.) sends us a clip re the ghost light of Maco. This light first appeared 79 years ago on the Atlantic Coast Line tracks 14 miles west of Wilmington, N.C. It's strong, lasts as much as five minutes at a time, weaves back and forth about 5 ft. from the ground, is said to be reflected by the rails, has been frequently "investigated" but with no result. It is associated by some with the death by accident of a conductor, Joe Baldwin, near that point in 1867... A very similar but more pronounced phenomenon appeared for years near Malakia, about 70 miles from San Diego; RR Editor wrote it up for the ASPR Journal 8-10 years ago... We yearn for knowledge, but we do not want to hear about will-o-wisps and men carrying lanterns, having actually been able to think of things like that for ourselves.

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Bailey Apports: There is actually a separate room in the Brisbane museum devoted to these objects! Who says the folk down under are not enlightened? Some of these apports are also (or were) in possession of Stanford University. Large objects have included the full regalia of an African Chief, a curtain about 15 ft.long, a fish net about the same size. Live birds and bird nests, scores of shoes of all kinds, endless coins and artifacts for variety - along with hundreds of other articles. Inscrutable mystery - yet faint gleams of light are appearing, or hints and hopes of them, anyhow, in the abysmal darkness of our 20th century culture.

BIKINI FOLLY B.F. (or D.F.) Day has come and gone in the south Pacific, but we do not say that its aftermath has yet been reaped. There are signs of it in plenty, tho connections are hard to prove. We quoted in RR the words of a correspondent, who declared that the first effects might be felt at an opposite point on the globe - viz., the south Atlantic (where earthquake and tidal wave have nowravaged). Enormous seismic disturbances may follow, in many parts of the world. The tremendous downward thrust of the explosion may produce an unique type of earth-wave, with delayed effects - and of this, as Mr. Wlater Graham points out, there are already various signs.

As to physicist Graham's own predictions, we remind our readers that other physicists concurred in them, in varying degrees - but only Graham, apparently, had the courage to give repeated and public warnings. And tho we were spared immediate disaster, the essential correctness of his point of view, and of his and our prolonged protests may yet have unhappy proof... There are many phenomena occurring which may well be connected with the B.F., of which almost no mention is made in the public prints, but which many scientists are watching carefully. RR proposes to report on these so far as may be possible.

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WANTED. 2 copies, No.2 Vol.II of Round Robin (Feb.1946); will pay .50 for each copy.... Wanted: the book called Mystery of the Human Double, or name and address of the publisher.... Wanted: book entitled The Adventure Beautiful, by Lillian Whiting, and The Spiritual Significance of Death, same author.

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PSYCHIC REVIEW We are in receipt of the June issue of this magazine, printed by World Service. 13 Chesam Place, London, S.W.1 It carries as lead article an exposure of John Myers, a "psychic photographer", greatly touted by Psychic News, Maurice Barbanell, editor. It is depressing to note the angry reactions of supposedly intelligent English spiritualists to the uncovering of fraud, or even to criticism of other spiritualists. In our opinion, such people are a liability to any Cause which they whole-heartedly support. "No test conditions, no confidence" (Spiritualist Leader motto) has RR support, under reasonable interpretation of "test"... About this Psychic Review, it's a 21 page monthly, and the copy we have seems distinctly worth while... Also, we note that its second article is a quote from Round Robin, that is, the article by Hereward Carrington, called "What Constitutes a Psychical Researcher", written for RR and published by us... Easiest way to order this and other foreign publications is thru Bobbitt Agency (Nashville).

SAMPLE COPIES: We have a few of these each month - if you have friends who may like RR and you wish to be helpful to them and us, send us names and addresses... A few copies of Flying Roll are sent out for inspection and return if not wanted. Price .50 if kept...Everyone interested in HUNA should have Max Freedom Long's pamphlet, at .25, from him at 702 No.Cherokee Ave.Los Angeles, or from RR (Note: nobody is making money out of these, or from Huna in any way)... If you want a birthday card, self or friend, in Mrs Plemon's curious automatic drawing, send RR a card, give month and day... To all our neglected correspondents - you are not really neglected, but all letters are appreciated and will be answered, D.V.

## Of a Chance-Seen Picture -

Here is a straight and smoothly flowing stream,
Slow on its path it goes, unpurposely
As any Power that moves within a dream.

Here there be trees, both small and tall, and green
With sap ascending, and smooth grassed earth
That to a meadow widens, and the mirth
Of birds is guessed at, and one sees also
How boughs and skies are mirrored in the flow.

And all these things if numbered one by one
Are common as the summer-time and sun,
Yet all somehow are drawn from faery-book.
That red-gold light has not earth's signature,
Nor those small clouds bedizened, with the look
Of lambs, that one, two, three go sure
On a wind pathway, straight and straight somewhere.
Why, how can anyone in wits declare
That they are truly lambs, or clouds, or dreams,
Or truly anything except what seems
Whimsy and witch-work - The Genius of this place
Is a strange spirit, so I shall believe.
He cares not to show truth nor to deceive.

And I guess well who cast this spell -'twas one
Who in the net of leaf-shade and of sun
Was caught up into Faery, and thereafter
Could win no praise forever, for men's laughter
Ran at his heels; between two worlds he spun
And bobbled topwise, glamoured and outcast.
Wine of too rich partaking! at the last
It mazed him wholly; brightness glimmering through
Made strange all ways familiar, old things new.

M.L.

(A Rhyme for Margaret
her Birthday)

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